UNIVERSITY OF PENNSYLVANIA

A POETIC CALENDAR

ROBERT BELLE BURKE

A THESIS

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

PHILADELPHIA
1925

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POETIC CALENDAR

or

Book of Instruction

Opening the Pathway of Investigation of Seasons or Days, Indicated by Poets by means of the risings and settings of conspicuous stars; and disclosing the method or art, by which in our age any day that poets propose to describe may be indicated by the rising and setting of some star; illustrated by examples of almost all days, collected from ancient and more modern poets, and from the poems of other versifiers,

By M. JOHN DINCKEL

There are added at the end under the title of Appendix certain other matters of prime necessity for such descriptions.

In the Year 1580.

Translated by Dean R. B. Burke, of the University of Pennsylvania
Philadelphia, 1925

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Translator's Preface

President J. H. Penniman of the University of Pennsylvania, attracted by the odd title, A POETIC CALENDAR, and by the statement in the bookseller's catalogue that this book was rare and not in the Library of the British Museum, was led to buy it. Dr. Penniman needed only a cursory examination to become convinced of the value of his purchase. Professor John C. Rolfe, to whom he showed the little volume, became interested at once and expressed the opinion that the book was of sufficient importance to students to warrant its translation into English.

As the title page explains, Professor Dinckel's purpose in composing this book was to teach the correct and elegant way of expressing dates in writing Latin,—particularly in writing Latin verse. A short treatise on Astronomy precedes the poetic selections, in which the terms of that science are explained, and the methods employed in ascertaining the time of the rising and setting of the principal fixed stars are given in detail. This treatise, immediately preceding as it did the acceptance of the theory of Copernicus in Astronomy and the discovery by Baron Napier of logarithms in Mathematics, furnishes us with an accurate means of determining within certain limits the progress which both these sciences had made towards the end of the sixteenth century.

The poetic selections, including one or more for nearly every day in the year, are taken from both Latin and Greek authors and from their imitators during the period of the Renaissance. Of the ancient authors Ovid is the one most freely quoted, although there are numerous selections from Vergil and occasional extracts from the other Augustan and post-Augustan writers. Hesiod and Homer are the only Greek authors quoted. The selections from Latin writers of the period of the Renaissance are very numerous and some of them are of considerable length. They deal with nearly every phase of life in that period and furnish much valuable information in regard to the social, political, educational, and religious conditions of the times. Scattered throughout the pages are quaint, delightful bits of

scholarly comment, given us either by Professor Dinckel himself or quoted from Melanchthon and other scholars of his day.

Owing to the length of the work it has been found impossible to print a complete translation. The following portions of the book are omitted:

The page following the preface, containing the crest of Sigefridus Nuentz.

Pages 12–18, containing an explanation of the astronomical tables in the back of the book.

Pages 27b–107, containing the poetic selections for the rest of the year after January.

Pages 107b–137, containing the Appendix, in which the correct method of expressing in poetic form various facts relating to astronomy, divisions of time, and to numbers is illustrated by numerous quotations from the poets.

In preparing the biographical data the following works have been consulted:

Allgemeine Deutsche Biographie, Leipzig, 1896, and other standard biographical dictionaries in English and French.

Grundriss Zur Geschichte der Deutschen Dictung, by Karl Goedeke, Dresden, 1912.

Outline of the History of Classical Philology, by Alfred Gudeman, Boston, 1897; ed. 3.

Allgemeines Gelehrten Lexicon, by Christian Gotlieb Jöcher, Leipzig, 1750.

This last-named work is invaluable as a storehouse of biographical information, particularly for the fifteenth and sixteenth centuries. Professor William P. Mustard's admirable Edition of the *Eclogues of Mantuanus*, Baltimore, 1911, contains an account of the life and works of this author, who is so frequently quoted by Professor Dinckel in his "Poetic Calendar."

To Master Siegfried Nuentz, I. V. D.

Most famous, excellent and distinguished by reason of his virtue, learning, and wide experience in affairs, Chancellor of the very Reverend and illustrious Prince and Lord, D. Ernesti, Duke of Bavaria, etc., and Bishop of Hildesheim, Syndic of Halberstadt, Prefect of Marienburg, his Master, friend, most deserving patron—greeting.

Two matters in particular, most illustrious sir, are of prime necessity to all those who desire to take up with profit the reading of histories, not only such as are written in poetic diction by poets, but also those written by others in prose; I mean Topography and Chronology, subjects which for this reason are named by the learned the two eyes guiding to an understanding of histories. For who without a knowledge of territories, places and distances can adequately grasp the importance of the events described or clearly understand them or in fact correctly estimate the difficulty in their accomplishment? This point is made clear and apparent also by the evidence of Cicero. Cicero who in the course of his argument in his speech in behalf of Marcus Marcellus,[1] praises in a remarkable manner[2] the deeds of Gaius Caesar and declares that they are incomparably above the deeds of other Romans, or foreign nations, or of the most powerful peoples, bestows not the least of his praise on the diversity of the districts and the remoteness of the lands from one another. He declares that these had been rendered famous not by Caesar's journeys but by his victories in a shorter time than anyone could have traveled over them. The line of reasoning concerning time is equally clear and cogent, if not more so. For how great will be the confusion in all matters, and how great the uncertainty in all histories, if the distinction in time be removed, which is made by years, months, and days, according to the custom of the various nations! For in the church of God the sequence of time is reckoned either from the beginning of the world, or

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[1] *Pro Marc.* 2. 5.

[2] Mirifice praedicat: Dinckel has either misunderstood Cicero who wrote *lustratae sunt*, *traversed* (not "rendered famous"); or, which is perhaps less likely, he uses *illustratas* in the sense of *traversed*.

the terminal dates of the enumeration are the exodus from Egypt, the fall of the city,[3] the succession of princes and royal power; as Daniel, for example, is placed in the second year of Nebuchadnezzar. In the third chapter of the Gospel of St. Luke, the baptism of Christ is stated to have taken place in the fifteenth year of Tiberius. The Greeks, however, date from the Trojan War, the deluge of Ogyges, the descent of the Heraclidae into the Peloponnesus, or more commonly by Olympiads. The Romans date events from the founding of the city, from the driving out of the Kings, or by years of the Consuls. Again the Church has been accustomed to reckon the years from the day of the passion of our Lord Jesus Christ, fraught with salvation. But Eugenius IV, the Roman pontiff, about the year of our Lord 1440, on the advice of Blondus Foroliviensis,[4] decided that the enumeration of years should be reckoned from the birthday of Christ, a method which we see followed at the present time by the majority of Christians. The parts of the year, moreover, have been distinguished in different ways, for example by months, some people doing this in one way, others in another, as is apparent from reading the Bible and Roman History. The parts of the months, hebdomads, have been designated differently by different nations. For the people of God used the term Sabbath, as is clear also from the history of the New Testament, where we frequently read of "the first or second day of the Sabbath." This was not done because of the idea that all days were days of rest, but because from this day of the Sabbath, which was exceptional in the respect paid to it and in its name, the remaining days were numbered in order and named, and the first day of the Sabbath meant simply the first day after the Sabbath, and so on. Pope Sylvester changed the term Sabbath into *feriae*, weekdays, and the first day, noteworthy because of the Resurrection of Christ and set apart for our only Lord God, he named the Lord's day, doubtless in imitation of the early ages of the Church which honored this day with his name, as is clear from the first chapter of the Book of Revelations, and then the following days in order.

[3] Jerusalem.

[4] Flavius Blondus: Italian antiquary and historian, secretary to Eugenius IV; born 1539.

Although the Gentiles borrowed the arrangement of the days by weeks from the people of God, yet they began to distinguish them by the names of their gods, assigning naturally the first day to the Sun, the second to the Moon, the third to Mars, the fourth to Mercury, the fifth to Jupiter, the sixth to Venus, and the seventh to Saturn. Anyone who could range over the whole field of authorship, might easily find like distinctions.

But that I may take up the matter in hand, the Poets also have their own peculiar distinctions in days, which Ovid expounds in Book I of the Fasti, as days propitious and unpropitious, election days, and market days, Calends, Nones, Ides, and the like. In particular, when they intended to describe some event, along with writers on agriculture and with Pliny they have employed with great elegance and beauty the rising and the setting of stars. Nor are the poets content with this method alone, but they designate certain days by the names of festivals and by noteworthy deeds, as many passages in the Fasti of Ovid clearly prove. A proper understanding of this subject throws much light on many passages in the historians and helps one to understand them, and the knowledge is in itself a matter of culture and worthy of the scholar. Influenced by these two reasons, I have collected from those poets whom I have happened to see, ancient as well as modern, descriptions of this kind, taken in part from the triple rising and setting of stars, in part from festal days and from historical events, and I have combined them in one volume in that order which is usually followed in our lists of days of the year, or as they are commonly termed, calendars.

Now in order that this whole subject, especially the rising and the setting of stars, may be understood, when either an example of this kind occurring in good authors is to be assigned to a certain day, or the time set for imitation of the examples quoted is to be described, both of which require a certain amount of diligence and experience, I have given brief and necessary rules derived from spherical geometry, which point out an easy road not only in the analysis of the subject but also in beginning it.

Although, moreover, I am aware that envious individuals will not be lacking, who will belittle this work of mine, men who will either vociferate, contrary to common experience, that

Astronomy is not very needful to poets, or who will in their envy perversely judging that any addition to others is a subtraction from themselves, absolutely without reason keep on their gnawing. (For in all ages men are found, who, as Palingenius complains at the end of his work, "Delight to be always slandering, and go hunting after an empty fame by carping criticism of others.")

Nevertheless I shall not honor these detractors, or whatever they may be called, with even a single word of reply, since my wish is in this work of mine to be of service and profit, not to the learned nor to those who disdain these matters, but to those who in their zeal for writing verse have arrived at a point where they need to peruse afresh the writings of the poets, or to define some event with reference to the time of its occurrence by means of these most beautiful luminaries. Let these advance along this easy and open road, until they arrive at still higher pursuits, and understand for themselves more fully these matters because of their knowledge of astronomy, and are able to follow up, supported on firmer foundations, what they have begun to reach after through this introduction. When, moreover, most illustrious sir, I was deliberating to whom, as the practice is, I might dedicate and devote this work—a man who would appreciate not only the charm but also the usefulness of poetry and astronomy, would undertake the task with a fair and open mind, and by his judgment and influence offer a defence against the envious assualts of critics—I kept constantly reverting in thought to you for many very weighty reasons. For I saw and clearly perceived that you were the kind of man I especially desired. Your understanding of the liberal arts is, indeed, indicated in part by the fact that your disputations and other philosophical exercises, usual in our Academy, together with the praise bestowed upon your talent and remarkable acumen, are remembered up to the present time by the excellent men whose influence in our school is still paramount; and partly too by the fact that through your knowledge and practice of the law, united though with the greatest labors, you have secured an honorable memory for your name, high public rank, wealth and in fact all the supreme things of life, although no longer deciding, arranging,

and settling cases at law of private individuals, but carrying on and administering with honor public matters in two very different capacities, in the one as a most famous chancellor, in the other as a most vigilant syndic.

To these two very definite reasons I add also the following, that with the greatest love and solicitude you have always entrusted to me your two sons, one of whom departed this life in a calm and holy manner, the twenty-third of January, 1576, and the other after returning from Italy is now devoting himself to his studies. You have moreover always desired that they should be faithfully instructed in the fundamentals of the arts, repeatedly and most wisely declaring that you would not so much attempt to leave them a large inheritance at your death, as you would see to it that their minds should be stored with sound learning and virtue.

That you have always shown me favors deserving grateful recognition and affection, and have honored me many times with distinction of high order and with praise grateful to me, has, I say, no small weight in forming my resolution. Not only at that time when you were employing my assistance in the education of your sons, but also when the one had died, and you had sent the other to the Academy of Wittenberg, to Leipsic, to Ingolstadt, and later to Italy, and you no longer needed my aid; you have shown nevertheless what was your feeling about the labor of teaching by honorably paying the fee promised in the past (a fee which is extorted from others with difficulty or not at all)—nay, always a larger fee than you had promised. You have also shown yearly your good will to me by your remarkable liberality.

For many obvious reasons I clearly perceive this same good will towards me. Therefore to you I offer this effort of mine, to you I dedicate it, to you I devote it, modestly and humbly begging that, in view of my high expectations from you, especially in those matters which I have most desired in a patron, you will undertake the task in a friendly frame of mind, and by your influence, which will prove a terror to many detractors, will defend me and my work from the poisonous assaults of certain individuals, and that you will continue, just as you have done up to the present day, to hold me in your esteem.

If you, most illustrious sir, will grant my request, I shall make it of the utmost importance to prove and show as clearly as possible the feeling of my mind towards you by grateful recognition and by mention of your service to me and by any other means in my power. A kind farewell with best wishes for a life of happiness. Given at Erfurt, in the year of our Lord who will aid his servant, 1580,[5] twelve days before the Calends of July (June 20th), when the left shoulder of Orion rises in the morning with the 8th deg. 29th min. of ♎. Since Orion was a Boeotian prince, and in Tanagra learned from Atlas the laws of the movements of the heavenly bodies, and became very fond of this science of the rising and setting of stars, posterity has given the name of the worthy prince to a very beautiful constellation, which is in the south between ♉ and ♊, in order that it might hand on the memory of the teacher to many nations, and also assign a fitting name to that very beautiful constellation, which determines the four seasons of the year, ὧραι, as they are called by the Greeks. For the heliacal setting of Orion is the beginning of Spring, its heliacal rising, of summer; its cosmic setting, of winter, etc. Again a kind farewell.

Yours devotedly,

M. John Dinckel,

Professor of Hebrew and Dialectics in the Academy of Erfurt.

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[5] DoMInI serVo aVXILI at VrI is a chronogram in which the capitals, considered as numerals, when added, give the date.

[The page following the preface and containing the crest of Sigefridus Nuentz is omitted in the translation.]

Greetings to the Pious and Candid Reader:

There are many topics of which I should give an explanation at the outset, in order that they may not confuse you, candid reader, whenever you meet them, But since most of these are of such a nature that they can be understood with brief consideration even without my instruction, I shall speak here only of certain ones. I have collected from various authors, whose names are mentioned here and there, poetic descriptions of time, an understanding of which is necessary for any one who desires to familiarize himself with the best poets, ancient and modern. Moreover, as far as was possible, from the common records or from the context of histories I have referred these descriptions to their own proper days; in such a way, however, as not to be credulous up to the point of always without exception following the records, especially in the case of those stars, which are somewhat remote from the course of the ecliptic, or have been so described by the poets themselves, that it is easily apparent that they did not consider either definite degrees or minutes.

Moreover, I undertook this task for the following reason that youth, training itself in the art of poetry, might have examples from ancient poets at hand for imitation; not that I persuaded myself that I could in all cases touch the matter with a needle, as the saying goes. Accordingly, if you find any subjct treated in a manner lacking accuracy and exactitude, I earnestly beg that you consider me excused in this matter—a concession I feel confident of easily securing, if you bear in mind how varied and dissimilar are the views of learned men concerning certain risings and settings of the stars.

Moreover, as often as I have found other descriptions of times, especially those taken from Christian or Pagan festivals, or even from histories worthy of note, I have inserted the same, as both worthy of imitation and deserving no slight praise in poetry. The fact, moreover, that movable festivals do not occur on the same day in succeeding years, you perceive for yourself. Now the examples from the ancient poets, I have not wished to bring into agreement with our own days on which the stars either rise or set for us, but I have assigned them to those days which I

thought the authors themselves wished to designate, not only because in the examples from the ancients their days and ours do not agree, on account of the different elevations of the poles, the motion of the eightfold sphere, and anticipations of the equinoxes; but also that the localities in ancient writers may be rightly understood, and the time known which they describe, information very useful not only in the poets, but also in Pliny, Varro, Columella, and other writers on agriculture. You perceive, therefore, from what I have said, that you cannot at this time apply the descriptions of ancient authors to those days to which they themselves applied them, but you must consider with what day in our time the rising or setting corresponds. The descriptions in the more recent writers, however, such as Chytraeus, Strigelius, Sabinus, Lotichius, Eobanus, and lastly Mantuanus can at the present day be referred to the same days that the writers wished to describe. Moreover, to those few days for which I have found no fitting examples in the poets, you will assign the rising or setting of stars from tables given below, from which descriptions can easily be made for imitation in other examples. For the understanding of the whole subject, I have introduced as a preface for the sake of the uninstructed, whom alone I am eager to serve, lessons in Astronomy condensed and explained in a simple way, concerning the rising and setting of stars in the poets, and I have inserted certain tables arranged from the calculations of the very famous Stadius, Eberus, Garcaeus, and Engelhardus, in order that nothing may be lacking which is necessary for this subject. The diligence of the Reverend Doctor M. Henricus Gallus, a man excelling in piety and learning, has aided me greatly, especially in finding out the solar rising and setting; as has also the zeal of the youthful Doctor Godeschalcus Aperbachius, famous because of his noble birth, his virtue and his mathematical knowledge—a zeal which I have thought should be mentioned for definite reasons. Moreover, a table of risings and settings at the horizon for the 52nd degree has been compiled, and can be used satisfactorily for districts near this parallel, although there is a difference of some minutes between these ἐξάρματα, *risings*.

Perhaps you seek advantages also which I do not mention in

this place, although below in Section XXI the application of this knowledge is set forth and explained, and if you shall have the zeal to attain this skill not only in understanding the examples from the poets, but also in composing others in this way, I shall rejoice that I have reached the end proposed. With this end in view, as has been said, certainly with no other, when in the year 1569 at the College of Saxony I first explained the small book of John of Sacrobustum, and later in the year 1573, at the request of certain young men, briefly went over this same book again in the way of private instruction, I collected so many examples, that I brought these youths to a real understanding of the passages in the poets. Afterwards I assigned days for them to describe, in order that I not only might give them a chance by means of this exercise of applying the theory which they had learned to practice, but also might cause them to do this more carefully, since they would show me as a taskmaster their copies worked out in imitation.

I added more examples later on, as they came under my observation in reading ancient and recent poets, and other versifiers of our own age, so that you may see instances suitable to all days except a few. May he enjoy these who will, and may he daily increase them by his own diligence in the course of his reading.

Farewell, and a very happy life to you.

Introduction to the Poetic Calendar

To understand the method of describing a certain given day, in the manner of the ancient poets, by the rising or setting of some conspicuous star, there is required a knowledge of many things which are taught in astronomy. These requisites must now be given, since what follows cannot be understood without these, and since many are engaged in poetic exercises, before they reach the study of astronomy. I shall accordingly give these requisites, so far as they relate to securing a clear understanding of this subject; and that this end may be secured with greater profit and in a more convenient way, I shall give this information in the form of a few definite rules with separate numbers.

I. The heavens according to the view of Ptolemy are regarded as nine spheres. There is the first movable heaven or ninth sphere, which is the most remote and surrounds all the rest; the eighth follows this, which is the sphere of the fixed stars or firmament. In order there follow this the orbits of the planets, as ♄ 4 ♂ ☉ ♀ ☿ ☽. See the table, page 73, of Investigation of the Sphere by Doctor Sebastianus Winshemius.[1]

II. Moreover, just as the celestial spheres, except the first movable one, all move with a double motion; one that of the first movable sphere, a motion which since it is given to the smaller spheres, is called "accidental" or also "forced"; the other, its own proper motion: so also does the sun. For the sun turns with the motion of the first movable sphere, which moves from east to west, just as a contained body is moved by the body containing it and follows its direction. Against this motion the sun opposes and struggles with its own particular motion, which it has of its own nature.

III. This difference of motion, although it can easily be grasped by the mind and pictured by the imagination, can be brought before the eyes as follows in a chart: Draw two circles like those which are in books on astronomy; divide the larger

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[1] Sebastian Theodoricus Winshemius, so named from his native place Windsheim. See the *Allgemeines Gelehrten Lexicon* of Jöcher.

of the two into twelve spaces for the celestial signs, any one of these spaces into thirty degrees; in the smaller circle let the sun's face be drawn, let these two circles be joined and fastened to an immovable card, which is marked rising, noonday, setting, midnight or north. Place the sign of the sun on a sign of the zodiac, as II or any other at will, and move both circles with the right hand at the same time from east to west and revolve to east again. This is the movement of the first movable sphere. This movement, however, is to take place in such a way, that at the same time with the left hand you draw the smaller circle from west to east, with a slow motion. This is the sun's own proper motion so that it may complete each day only about one degree, while the other motion of the first movable sphere causes the whole sky to revolve with all the spheres.

IV. Moreover, the sun's own proper motion is made on the ecliptic, the middle line of the zodiac (the circle which has the twelve signs). This middle line divides the zodiac into two equal parts according to latitude, so that six degrees are left on either side.

V. The sun advances with this motion from sign to sign in their order, passing over about one degree each day. Now the signs appear in the following order and opposition:

Northern[2]—♈ ♉ ♊ ♋ ♌ ♍.
Southern[3]— ♎ ♏ ♐ ♑ ♒ ♓.

VI. Moreover each sign is divided into thirty degrees, which the sun passes through in order.

VII. Hence it follows that the sun rising with the beginning of the sixth degree of Leo and passing around the earth for the space of twenty-four hours with the motion of the first movable sphere, in the meantime with its own movement opposing the motion of the first movable sphere, is carried in the opposite direction, and completes one degree; so that if the sun, after passing around the earth, returns to its rising point, it will reach

[2] Northern signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo.
[3] Southern signs: Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces.

the beginning of the seventh degree; if after this it again revolves, it will reach the beginning of the eighth degree. So on through all the degrees and signs, until from the beginning of ♈ it returns through the following signs to the same point, completing he space of a year by its own proper motion.

VIII. Whatever degree the sun reaches in his course, he is said to rise and set with the same, and since all stars are referred to some sign of the zodiac, stars also situated outside the zodiac rise at the same time with the sun, that is those which belong to the degree which the sun is in, of that particular sign; as for example Sirius at this time rises with the seventeenth degree of ♌.

IX. Since moreover the poets employ not only those risings and settings which they call real, that is the morning rising and evening setting of the sun and of the stars rising and setting at the same time, but also others; there must now be subjoined the kinds of risings and settings with their definitions and clear, concise explanations, in addition to what has already been briefly given, and which seemed necessary in order to understand what followed.

X. There is moreover a cosmic or morning rising, an acronycal or evening rising, and a heliacal or solar rising. In the same way there is also a triple setting. These risings and settings have reference not to all stars nor to any taken at random, but particularly to those which the sun views, or whose appearance is fixed with reference to the sun. Since the sun by his own motion traverses the whole zodiac, with some stars he rises or sets, some as he rises above the horizon he causes to sink with the opposing sign, others as he sinks below the horizon he causes to rise from the opposite direction: some by his approach he hides, that they may be invisible to us, still others at his departure he permits to come into our view.

XI. The cosmic or morning rising is when a star along with the sun or a little after him rises in the morning (some license is improperly allowed). For example the Hyades are in the forehead of ♉; when, therefore, ♉ rises in the morning with the sun, at the same time the Hyades rise cosmically. How or in

what language this rising ought to be described, the examples show on January 17, April 2, 18, 19, etc.

XII. The cosmic or morning setting is when a star, as the sun rises in the morning, vanishes from our eyes in the west and sinks below the horizon. For this reason it is called a morning setting, because while the sun is rising in the east, the star is declining in the west, or is sinking below the horizon. For example when the sun is in the sign ♈ and rises in the second degree of this sign in the east, the star is setting in the opposite direction in the morning in the second degree of ♎ as belonging to the opposite sign.

Moreover, just as there is an opposition of signs, so also is to be understood the opposition of those stars which are referred to any particular sign. As for example the stars which are referred to ♋ are opposite to those which are assigned to ♌. It is obvious therefore, for example, that when ♋ is cosmically ascending, ♌ with the stars referred to it are descending, and that, if ♌ is ascending, ♋ with its attendant stars is descending. How this setting may be described, is made clear from examples of days in January 3, 4, 24, 27, 28, and February 3, etc.

XIII. The acronycal or evening rising takes place when at the beginning of evening or night a star appears in the east; as for example when the sun sets with ♒, there arise in the east ♌, Regulus, etc. Descriptions of this are found on the day of January 4, 6, 7, 16, 17, 26 and of February 2, 3, 14.

XIV. The evening setting takes place when in the evening a star sets with the sun or a little after it; as for example, when the sun is in ♌, Regulus sets acronycally. You will find examples on the eighth and ninth days of January.

XV. The two following verses have reference to these two risings and settings, and they show how they interchange:

Cosmically descends the sign which acronycally rises, acronycally descends the sign which cosmically rises.

That is: A star which rises at evening in the east when the sun sets, is said to rise acronycally; and in the morning when the sun rises, the same star sets and that cosmically; as for example

when the sun sets in ♎ in the evening, ♈ rises acronycally in the opposite direction in the east. This constellation Aries, when the sun again rises in the morning with Libra, sets cosmically. Again, a star which in the morning rises with the sun cosmically, in the evening sets with the same, which is said to happen acronycally; as for example Sirius rises cosmically in the morning along with the sun which is in the 17th degree of ♌ or in neighboring degrees, then in the evening sets with the same acronycally. You have examples of this setting on January 8, 9, 10, 29 and February 2.

XVI. The heliacal rising takes place when a star which for some days rose cosmically with the sun, but could not be seen owing to the sun's rays by which it was covered, in the morning before the rising of the sun is again seen when the sun by its own proper motion has departed from it; as for example on August 12th, on which day the sun is in the 29th degree of ♌, the heads of the twins again begin to appear in the morning before the sun. This appearing or emerging from the solar rays, as also the heliac setting, takes place sometimes more quickly, sometimes more slowly. For (with no intention of speaking about different localities, but of reviewing only what is most general) a star of the first magnitude is visible at a distance of twelve degrees from the sun, one of the second magnitude at thirteen, one of the third at fourteen, one of the fourth at fifteen, one of the fifth at sixteen, and so on. This is the general opinion of those who follow Ptolemy. Stadius, however, places among stars of the first magnitude any which are visible at fourteen degrees from the sun, among stars of the second magnitude any which are visible at fifteen degrees, etc. You have examples of this on the 5th, 6th, 9th of January.

XVII. Moreover the heliac setting takes place when any star is concealed by the approach of the sun, and as it were the lesser light is hidden and obscured by the greater; as for example when the sun is in the 18th degree of ♎ the sun begins to hide the Southern Crown, so that at the departure of the sun below the horizon it can no longer be seen.

XVIII. An example of the different kinds of risings and settings. The Pleiades are seven stars in the back of ♉. These stars, when the sun is at the end of Aries and setting with it, follow the sun. They are therefore said to set acronycally; but when the sun approaches nearer these, so that he is able to touch them with his rays and hide them, they are said to set heliacally, and then in the morning they rise with the sun cosmically, although, being hidden by his rays, they are not seen nor do they appear. Further, when the sun leaves Taurus for the following signs, so that he frees these stars from his rays, and these are again visible in the morning before the sun, they are said to rise heliacally, that is, to be freed from the solar rays and to advance so as to be visible. Then when the sun advances through the following signs as far as ♏ and rises in the morning with this Scorpion, the Pleiades set at the point opposite, which is a cosmic setting. On the other hand, when the sun sets in the evening, the Pleiades rise in the east acronycally.

XIX. That you may be able not only to understand this with the intellect, but also more easily to perceive it with the eyes, acquaint yourself with that instrument described in books on Astronomy concerning the risings and settings of stars as treated by poets. This instrument is given in the beginning of part IV, page 193, in Winshemius, and is explained above in rule 3. In this there are three circles, the lowest one immovable, which has a straight line drawn from east to west, like an ordinary diameter. This line serves as a horizon. The second circle has the signs of the Zodiac. The third has the figure of the sun. Thus then you are to proceed: Put the figure of the sun in the sign ♉ which is on the middle circle, still lying under the horizon in the east, then move in such a way that the sun with this sign rises above the horizon, which is a cosmic rising, and in the opposite direction you will see ♎ setting cosmically. Then, if you revolve the sun to its setting point, you will have his acronycal setting, and at that time in the region of the east ♎ rises with an acronycal rising. Further if the sun (while with the motion of the first movable sphere it is being revolved in this way) with its own motion meantime is approaching to the beginning of ♉, and is

hiding the Pleiades, they will set heliacally. If the sun passes through the sign ♉ as far as the Twins, the Pleiades rise heliacally, since they are again seen in the morning before the sun.

XX. Another example of the different kinds of risings and settings is explained in the case of a single star as follows:

Sirius, the very well-known star in the mouth of Laelaps or Canis Major, which is called by the peculiar name Dog, by the Greeks Κυών and Σείριος., in latitude 52 rises in the morning with the 17th degree of ♌ 3 m. (a few minutes neither the poets nor the writers on agriculture greatly heed or consider). Therefore when the sun reaches that degree, Sirius will rise with the sun cosmically; in the evening it sets with the 22nd degree of ♉ and 39 minutes. This occurs on the 3d of May. Again when the sun sets with the 17th degree of ♒, Sirius will rise in the evening. This happens on January 27th. Finally when the sun rises on the 27th of January with the 17th degree of ♒, Sirius will set at the same dawn. He will emerge from the sun's rays, being left in a position ahead of the sun, on August 17th.

He entered these rays in April, manifestly on the 20th when the sun reached the 8th degree 33d minute of ♉. Thus the heart of the Lion, or royal star, which in our time is in the 23rd degree of ♌ and has 10 m. north latitude, sets heliacally with the end of Cancer; it rises cosmically with the 23d degree of ♌ and sets with the same acronycally. It rises heliacally with the middle of the Virgin; it sets cosmically with the 23d degree of ♒, and rises with the same acronycally.

An example of this kind given in verse you will find on January 4th. From these examples this whole subject of the different kinds of risings and settings can be understood and be applied most readily to other similar cases. In order, moreover, that once correctly understood, they may be the more firmly retained, I shall give below the verses of Stigelius from the elegy prefixed to the Calendar of D. Eberus:

"A cosmical rising mounts with the sun from the eastern waves. A cosmical setting is noted in the morning in the western waves. A star shines forth heliacally when the sun recedes; heliacally, stars are hidden when the sun is near. A star rises in

the evening in an acronycal rising. After the sun, an acronycal setting controls the stars."

This same matter in the year 1565, D. M. Ludovicus Helmboldus, at that time professor of poetry in the Academy of Erfurt, but now occupying the chair of Theology at Mülhausen, explained to us, his auditors, by means of some clear verses in his elucidation of the *Fasti* of Ovid.

"A triple rising and setting, cosmical, acronycal, and heliacal moves the stars in the sky. A cosmical rising brings back the stars with the sun in the east. These however the sun causes to be invisible; for his greater light hides them. Those stars situated at the opposite point a cosmical setting hides in the western waves. An acronycal rising restores the stars to our view at the beginning of oncoming night; an acronycal setting draws the stars nearest the setting sun into the western sea as night rushes on. A heliacal rising brings forth the stars from the sun's rays and causes them to appear before the return of day. A heliacal setting by uniting the fires of the star to those of Phoebus forbids the star to have its accustomed light."

XXI. It remains for me to show the practical side of this matter and to explain how my explanations must be employed correctly. This system of instruction then leads to two results: First, ability to understand passages in ancient and in more recent poets, historians, and writers on agriculture, which contain descriptions of this kind, from which we can learn the definite time at which a certain matter is done, e. g., plowing, sowing, harvesting. The ancients, look you, marked the division of the four seasons of the year and the changes of the seasons by these risings and settings.

XXII. In the second place, it is of service to us when we wish to write something in imitation of those passages which we have explained, and to mark a certain time in a similar manner by the rising and setting of a certain star. This subject not only has a practical value not to be overlooked, but also wonderfully delights, affects, and captivates the minds of those who are not wholly alien to the Muses. Moreover, the fact that the descriptions of the ancients do not correspond to the same days in our

age, is caused by the difference of elevation of the poles, the movement of the eighth sphere, and the precession of the equinoxes, about which astronomy treats. Wherefore also this practical part of the subject is of necessity divided into two heads.

Concerning the First Use

XXIII. This first use is twofold: for either poets are accustomed to present in certain phrases a definite form of rising or setting, but to leave the time of this rising or setting to be found by the reader: as Vergil does in *Georg. I.*[4]

"Let the daughters of Atlas pass from your sight in the morn," that is, Let the Pleiades set in the morning, or by a cosmical setting when the sun is rising at the opposite point. Therefore, he says, "let them set in the morning." Or the poets give the time of that star which they are describing without expressing the definite form of its rising or setting, as Ovid does in Lib. 1 de Ponto Eleg. 9.

The Pleiad having risen makes four autumns.

You will find many examples below. In other instances when the time is defined as well, and the rising and setting are indicated by certain marks, too little difficulty is presented or nothing is made more sure in an investigation.

Two Small Observations

XXIV. Although the elevation of the pole makes a great variation in risings and settings, this point, however, must be considered, that the ancients fitted their descriptions as far as possible to the elevation of Alexandria or of Rome. Therefore, here also, ordinary tables conforming to these will be given.

XXV. Moreover, the poets have not always wished to desig- a certain definite day or describe it exactly, on which some star was rising or setting; but speaking with a certain breadth, have desired to describe that whole period in which some sign was rising, with a particular degree of which a star coincided exactly;

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[4] I. 221.

as is clear from July 2nd, where a description of Mantuanus might apply to several days. The same is proved from *Georg. I*,[5] where the poet directs us to plow the earth lightly, about the rising of Arcturus, where he certainly does not mean one particular day, as the fourth of September, but also certain days preceding and certain following, on which Arcturus rose in the morning with the sun. The same is true of Eobanus in his Epitaph to Durerus, which belongs to April 6, although he uses a description which can be assigned to any day from March 11 to April 11. So Ovid has freely described March 17 by an acronycal rising. In the same way Vergil in the following line:

"When fierce Orion hides himself in the wintry waves."[6]

Not a definite day, but October and November are designated, during which Orion setting cosmically stirs up storms. Orion so rises in the evening in November and December that he is visible all night. Hence there are many descriptions of poets applicable not to fixed days but to a number of days, as also Servius explaining the verse in *Aeneid I.*[7] "When stormy Orion rising with sudden flood" by the remark, "Of course Orion rises in might on many days."

For this reason also in their descriptions the poets employ such constellations as on account of their size occupy several degrees and therefore cannot be assigned to any one particular day, unless some one star is named; but they speak in such a way that a period of time is to be understood, not some particular day. An example of this kind is found in "The Journey to Argentina" of Fabricius, although I have assigned this example to the 19th of October. It can, however, be assigned to a number of days, since Argo is a sign covering many degrees, and sets in the morning, when the sun rises with the Virgin and ♎. When, however, they wish to describe precisely or exactly the history or duty of some particular day, they use more definite indications, from which one can get a clear idea of which day they mean.

XXVI. Concerning the method of finding out the time, when the kind of rising or setting is given.

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[5] I. 67–68.
[6] *Aen.* VII. 719.
[7] *Aen.* I. 535.

I. After taking into consideration the elevation with which the description agrees, look up carefully the degree of the ecliptic with which the star rises or sets, concerning whose rising or setting you are interested. This information is gotten from table A containing the degrees of the ecliptic.

After finding this degree, learn either from the second table, B, on what day the sun will reach that degree of the ecliptic which you have found: or derive it from a calculation, which is made from the entrance of the sun into the signs of the Zodiac, although this calculation (just as is the case also in our own time for reasons to be sought from astronomical reckonings) sometimes shows the preceding degree, sometimes the following.

The sun in the time of the ancients entered into	♈	18	March
	♉	18	April
	II	19	May
	♋	20	June
	♌	21	July
	♍	20	August
	♎	19	September
	♏	19	October
	♐	18	November
	♑	17	December
	♒	16	January
	♓	15	February

As for example, "Let the daughters of Atlas pass from your sight in the morn."[8]

This verse contains a certain kind of setting which is shown by the expression "in the morning." This setting, of course, is cosmical or morning. In order, therefore, that I may learn the time at which this occurs by the method given, I proceed to the table containing the degrees of the ecliptic rising and setting with the more conspicuous stars, on the horizon at Alexandria, and the fourth degree of ♉ presents itself. Proceeding, therefore, I then consult the second table, and since the cosmical

[8] *Georg.* I. 221.

setting of any star takes place when the sun is in the opposite sign, I find here that the fourth degree of the Scorpion is being described, which I hunt up in the table and find to be the 22nd of October. Let the same be done in other examples, and if these shall agree less precisely with the tables and with histories, from the continued sequence of which the days must often be selected, let the matter be treated in the light of the admonition given above. Refer examples, however, from the more recent poets to our own modern tables. You will find many examples in the work itself.

Concerning the Way of Finding Out a Certain Kind of Rising and Setting from a Known Time

I. See what degree of the ecliptic the sun is in on the day that is mentioned.

II. Find the degree of the ecliptic with which that star, concerning which inquiry is made, rises or sets.

III. In this way after making the comparison you will easily find what you seek. For if the degree of the star, which is rising or setting, agrees with the degree of the time or sun, which it then occupies on the Zodiac, it will be a cosmical rising, if the author is speaking about a rising, or an acronycal setting, if his discourse is concerning a setting. If these positions should be opposed to each other, or if the position of the sun shall be opposite the position of the star, there will be a cosmical setting, or an acronycal rising. If the degree of the star precedes the degree of the sun, there will be a heliacal rising, because the sun has departed from the degree of the star, so that it can again be seen. If the position of the star follows the position of the sun, there will be a heliacal setting, for at that time the presence of the sun will remove from us the splendor of that star, as in Ovid.[9]

"Therefore when night shall come the third from the approaching Nones, and the ground shall be moist, sprinkled with the dew of heaven, in vain shall the arms of eight-footed Cancer be sought, headlong he will enter the western waters."

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[9] Fasti, I, 311–314.

Here the time is expressed in the first verse, January 3, on which day the sun occupied the 18th degree of ♑, which degree is opposite to Cancer. Wherefore when the sun is rising in ♑, the Crab is setting at the opposite point with a cosmical setting. A similar example is the 28th and 29th of January and the days following.

NOW WITH THE HELP OF GOD I SHALL SPEAK OF THE SECOND USE

XXVIII. From the above analysis of poetic examples their formation is also easily understood. Nevertheless in this particular I shall briefly subjoin the rules governing this along with clear examples.

LET THESE THEN BE THE RULES.

I. Find out your horizon, or what is the same thing, the elevation of the pole, at which the rising or the setting of the star under consideration must be observed. Moreover, that you may have an example, here we shall observe an elevation of the pole of 52 degrees, and we shall adjust certain examples to this elevation, since this is the elevation of several places in our vicinity, and by knowing one, it will be possible to decide easily concerning others.

II. Find out the degree of the ecliptic with which the sun rises on that day. This you will ascertain without difficulty either from the table following, or from the yearly almanacs, in this way: See on what day the sun entered that sign it occupies, and of which you are seeking the degree, and since the sun completes each day one degree, count the degrees in order, by beginning not with that day on which it enters a sign (because this day does not have a full degree), but from the day following, and as many as you find up to that day, so many degrees will the sun have traversed in that sign. As for example, I wish to know to what degree of the sun ♌ belongs on July 27. First I seek this information from Table C. Towards the left I look for the 27th day; at the top, for July, and in this space I go down until I come to the 13th degree of ♌, which corresponds to the 27th day.

Or I get the information from the Calendar in the following way: Since the sun enters ♌ on the 13th of July, I count the first degree from the 14th, the second from the 15th and so on.

In our times the sun enters the beginning of	♈	on the	12	April
	♉		11	March
	♊		12	May
	♋		13	June
	♌		14	July
	♍		14	August
	♎		14	September
	♏		14	October
	♐		13	November
	♑		13	December
	♒		11	January
	♓		10	February

III. See first in the following table what star is rising in the morning with the degree of the ecliptic you have found or with the next degree. As for example, if you wish to describe the 19th of April, you will see both from the table and from the calendar that the sun is in the 8th degree of ♉. The Pleiades rise with this in the morning.

II. Or look up the star which sets at the opposite point, and you will find the 8th degree of ♏ setting cosmically. If you wish a fuller description, see what stars are setting with ♏, or what stars follow it immediately.

III. Consider what stars set with this position of the sun in the evening, or follow the sun at a short interval, and you will find Orion, whose left foot sets with the 12th degree and 26th minute of ♉, and this setting is acronycal. Lepus follows this immediately.

IV. Ascertain what degree rises, as this 8th degree of ♉ sets in the evening, and you will find again ♏. For cosmically sets the sign which acronycally rises.

V. Examine whether some star is rising in the morning before this 8th degree, and is visible before the rising sun, although distant from it 12 degrees, if it is a star of the first magnitude, or 13 degrees, if it is of the second magnitude, and so on. In this way I find that the Fishes are visible in the morning, the head of Aries, etc. This is a heliacal rising.

VI. In the same way the point comes up for consideration what stars, as the sun approaches this eighth degree of ♉, are hidden by the sun's rays, so that they can no longer be seen. Here you will find the Pleiades, which are in the vicinity of the 23d degree of ♉ and are of the fifth magnitude. Therefore, when within sixteen degrees, they are hidden by the sun's rays. In this way you see how in the description of any day you ought to consider and ponder over all possibilities.

Moreover, I would not have you ignorant that the poets frequently give not one form alone, but unite a morning rising and setting or an evening setting with a morning rising, etc., as examples of authors given below will show you. That you may be able, moreover, to advance in this way and find the rising of any star each day, the inspection of a globe will greatly aid you, which will bring all these matters under your eyes. But that nothing may be lacking, I give a table of the principal stars showing their risings and settings with the degrees of their signs in the table marked D.

XXIX. It is not necessary in this place to note the morning settings, since they may be found easily from the instruction given above. Now concerning these it is certain: If a star sets in the evening with a certain degree of any sign, it sets also in the morning when the sun occupies the same degree of the opposite sign, both rising with this sign and the opposite. As for example, the Heart of Scorpio sets in the evening, when the sun is in the 21st degree, 52nd minute of ♏: therefore since Scorpio has opposite to it the sign Taurus, when the sun is in this 21st degree, 52nd minute of ♉, it will set in the morning. The Shining Crown sets in the evening, when the sun is in the 29th degree, 3d minute of ♌; therefore it sets in the morning when the sun is in the 29th degree, 3d minute of ♎, as the opposite sign.

It is also a superfluous labor to mention evening risings. For with whatever degree a star rises in the morning, with the same it rises also in the evening, although at a different time and with the sun in the opposite sign. As for example, στάχυς or Spica Virginis rises cosmically with the 18th degree, 46th minute of ♎, Therefore, when the sun is in the same 18th degree, 46th minute of ♈ and setting, at the opposite point Spica is rising in the evening. Arcturus rises in the morning with the 28th degree and 29th minute of ♏: therefore it rises in the evening when the sun is setting with the 28th degree, 29 minutes of ♑. Now I see that nothing remains, except that you unite to this labor of mine your zeal and diligence, and since all these matters have been explained up to this point "with plain common sense," as they say, you should apply yourself to the examples from the poets, and note how they have described a single star, or have united several, as rising cosmically and at the same time setting cosmically, or as following in order either in their rising or in their setting.

If you think that you have grasped this, with equal care note what words they have used in describing different risings and settings, in order that you may not involve in ambiguous or obscure terms the matter which you have decided to explain, and thus confuse the reader.

If, however, you wish a very accurate method which will show the heliacal rising and setting of any star, I have none quicker to suggest than to reach the result by the use of the Table of Sines of Appianus,[10] or Book Two of Henry Bruce's[11] "*Concerning the Primary Motion*," just published on this subject. How you ought to accomplish this, the following information along with examples will make clear.

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[10] Pierre Bienwitz—[Biene, German for bee.] Instrumentum primi mobilis. Nuremberg 1534. Table of sines for each minute. This table was the first one of the kind to be published in Europe.

[11] Henricus Brucaeus—*De Motu Primo*. 1580.

[Pages 12–18, containing an explanation of the astronomical tables in the back of the book, are omitted in the translation.]

January

The following pages present a facsimile of the original Latin text as near as possible, with the translation opposite.

DIES IANVARII.

Ludouicus Helmboldus in ſtrena ſcholaſtica.

I *Sed Chriſti bonitate, cui poteſtas*
Eſt in ſidera, ſiderumq; motus,
Quo primam tulit ille ſectionem
Carnis, I E S V S & eſt die vocatus
Hoc ipſo novus incoatur annus
A I E S V novus incoatur annus.

Ouidius I. lib. Faſtor.

Inq; meo primus carmine Ianus adeſt.

Idem.

Iane biceps anni tacité labentis origo.

Idem lib. 4. de Ponto Elegia 4.

Ergo vbi Iane *biceps longum referaueris annum*
Pulſus & á ſacro menſe December erit.

Mantuanus I. Faſtor.

Prima dies noſtri (ſaluete) renaſcitur anni,
Quae tamen eſt octaua DEI *lactentis ab ortu,*
Cum pluit infantis primum genitale cruorem,
More fuæ gentis, quæ circumcidere natos
Et nudare ſolet teneram velamine glandem.

JANUARY I

LUDOVICUS HELMBOLDUS IN THE SCHOLASTIC NEW YEAR'S GIFT

But by the blessing of Christ, who has power over the stars and the movements of the stars, on the very day on which he suffered the first wounding of his flesh, and was named Jesus, on this the new year begins. The new year begins with Jesus.

OVID, BK. I. FASTI.[1]

Janus is present first in my song.

THE SAME.[2]

Two-headed Janus, beginning of the silently gliding year.

THE SAME.[3] BK. 4, EPISTLES FROM PONTUS, ELEGY 4.

Therefore, when thou, two-headed Janus, shalt have unlocked the lengthy year, and December shall have been routed by the sacred month.

MANTUANUS, BK. I. FASTI.

Hail! the first day of our year returns, which is, however, the eighth from the birth of our infant God, when there rained the first blood from the person of the Child, according to the custom of his race, which is wont to circumcise its sons and lay bare the tender organ from its covering.

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[1] I. 64.
[2] I. 65.
[3] IV. Ex. P. IV 23–24.

DIES IANVARII.

Idem.

Prima dies Iani *tanto ſplendore coruſcat.*

Stroza pater Eroticon lib. 5.

Cærula iam roſeo vehitur ſuper æquora curru
Ignea producto quæ fugat aſtra die.
Principiumq; refert anni, celebresq; calendas,
Quæ nomen ſeruant Iane *vetuſte tuum.*
Admiranda quibus magni myſteria regis
Noſtra colit vera relligione fides,

Lucanus lib. 4.

Iam ſparſerat Hæmo
Bruma niues, gelidoq; cadens Atlantis olympo,
Inſtabatq; dies, qui dat noua nomina faſtis,
Quiq; colit primus ducentem tempora Ianum.

Chytræus in Ianuario.

Exacti cum fine anni mortalia clausit
Tempora, principioq; noui noua ſecula cepit
Aeternæ accipiens moriendo exordia vitæ.

Bocerus lib. 2.

At nunc eum ſacræ menſis rediere calendæ,
Nomina qui Iano *nota bifronte tenet.*

Talibus

THE SAME.

The first day of January gleams with so great a splendor.

STROZA, THE ELDER, EROTICA. BK. 5.

Now he is borne along in his beautiful chariot over the dark blue seas, after the day has been ushered in which puts to flight the fiery stars; and brings back the first of the year, and the well-known Calends which bear thy name, ancient Janus. On this day our faith with true religious zeal venerates the wonderful mysteries of the great king.

LUCAN. BK. 4.[4]

Winter had already sprinkled snows on Haemus and the daughter of Atlas[5] setting on cold Olympus; and the day was at hand, which gives new names to the Calendar and which is first to worship Janus who ushers in the seasons.

CHYTRAEUS ON JANUARY.

With the end of the completed year he closed mortal time, and at the beginning of the new year received a new age, by death accepting entrance into life eternal.

BOCERUS. BK. 2.

But now when the sacred Calends of the month have returned which bears the well-known name of two-faced Janus.

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[4] De B. C., V. 3–6.

[5] Atlantis = Pleias. See Franken's note on this passage: Pleiades occidunt ex computo Romanorum inde ab A. D. III Id. Nov.

DIES IANVARII.

Man. I. Faſtor.

II *Talibut excellens ſignis iam grandior æuo*
Occubuit primi menſis Titane ſecundo
Illuſtrante breui frigentia rura volatu.

Ioſephus a pinu In Eteoſt.

Exoreris Cruciger pie, vbi tua veſpere Orion
Læui Eoo exit cardine ſtella pedis.

Euricius Cordus in expiatorio.

Humida declinans pluuij ſol cornua capri
Sub Ganymedæas approperabat aquas
Iamq; nouum Ianus pridie introduxerat annum
Et ſua magnates dona dedere manus.

Ouidius I. Faſtor.

III *Ergo vbi nox aderit venturis tertia nonis,*
Sparſaq; cæleſti rore madebit humus.
Octipedis fruſtra quærentur brachia cancri,
Præceps occiduas ille ſubibit aquas.
Occaſus coſmicus eſt. ♎ enim oppoſitus eſt ♑ cum quo ſol oritur.

JANUARY II

Mantuanus Book I. Fasti.

Distinguished by such marks and already rather advanced in age he passed away, when the second sun of the first month lit up in his short flight the frozen countryside.

Josephus a Pinu in Eteostichoi.[6]

Thou wilt arise, pious cross-bearer, when thy star,[7] Orion, of thy left foot comes forth in the evening at the eastern point.

Enricius Cordus in the Atonement.

The sun causing the moist horns of the rainy goat to decline was hastening beneath the waters of Ganymede,[8] and already on the day before Janus had brought in the new year, and the hands of the mighty[9] gave their gifts.

JANUARY III

Ovid Book I. Fasti.[10]

Therefore when the night shall arrive, third from the coming Nones[11] and the ground shall be moist, sprinkled with the dew of heaven, in vain will the arms of eight-footed Cancer be sought; headlong he will enter the western waves.

(The setting is cosmical. For ♋ is opposed to ♑ with which the sun rises.)

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[6] Eteostichoi, rows of years, annals.
[7] Rigel, a star of the first magnitude, in the left foot of Orion, rises about sundown on Jan. 2.
[8] Aquarius.
[9] The Magi.
[10] I, 311–314.
[11] In January, the Nones were on the fifth of the month.

DIES IANVARII.

IIII

Chytræus in Ianuario.

Ergo vbi ſe vitreas merget ſol pronus in vndas
Conſpiciendus adeſt, auro gemmisq; refulgens
Et leporem pede conculcans, armatus Orion,
Sydera qui claro laté fulgentia cælo
Clarior exuperat radijs & luce ſerena.

Ortus aeronycus. & paulo poſt.

Namq; obſcuratus Orion,
Vicini radijs Phœbi ver incoat: inde
Rurſus vbi emergit, celeri pede labitur æſtas,
Mané ſed heſperys quando ſe condidit vndis
Incipiunt hyemisq; niues, ventiq; ſonori,

In primo verſu eſt occaſus heliacus, in altero ortus heliacus, in tertio occaſus matutinus. Libuit autem hanc deſcriptionem huc reponere, cum hiſce diebus Ori onis partes aſcendant vel oriantur, licet non præciſe hoc die. Oritur enim veſperi humerus ſiniſter cum 8g. ♌, 29 m. humerus dexter cum 15 eiuſdem ♌ 51 m. & ſic deinceps.

Statius lib. 1. Syl.

Magnus quanto mucrone minatur
Noctibus hybernis, & ſidera terret Orion.

Nonæ

JANUARY IIII

Chytraeus in January.

Therefore when the setting sun shall sink into the glassy waves, armed Orion comes into view, gleaming with gold and gems, and treading with his foot on the Hare—Orion, who with his beams and bright light excels the stars gleaming far and wide in the clear heavens.

The rising is acronycal, and a little later he says:

For Orion, obscured by the rays of the neighboring Phoebus ushers in the Spring. When he again emerges thence, Summer glides in with swift foot. But when he hides himself in the morning in the western waves, winter, snows, and howling winds begin.

(In the first verse there is a heliacal setting, in the second a heliacal rising, in the third a morning setting. It was fitting to place this description here, since on these days the parts of Orion ascend or rise, although not precisely on this day. For the left shoulder rises in the evening with 8 deg. 29 min. of ♌; the right shoulder with 15 deg. 51 min. of the same ♌, and so on).

Statius Book I. Sylvae.[12]

With how great a weapon mighty Orion threatens on winter nights and terrifies the stars!

[12] I. 44–45.

DIES IANVARII

Ouidius I. Faſtor.

V

Nonæ ſigna dabunt exoriente lyra.
Dabunt) Cancrum occidiſſe

Ortus heliacus, fuit enim ſol eo die in 20 ♑ & lyra oriebatur Alexandriæ cum 15 ♏, qui gradus præcedit locum ſolis in capricorno, & mane ante ortum ſolis lyra antea radijs ſolis obſcurata, iterum conſpicitur.

Man. I. Faſtor

VI *Sexta dies ſplendore Magos gradiente per altum*
Aera deducens, toti ſpectacula mundo
Admiranda tulit.

Idem.

Stella nouo fulgore ardens veniebat ab ortu.

Ioſ. a pinu Eteoſt.

Auras in lucis gigni te contigit Heſſe
Vt lyra ſub ſera luce videnda ſtetit,

Ibidem.

Cæperat vt Glauco nati apparere caballus
Editus eſt vates Heſsidos ora tuus,

Eobanus Heroid. lib. 3.

Quaq; ego naſcebar fulſit lyra nocte, fuitq;
Vna ortus facies illius, atq; mei.

Non ego falſaloquor, vertentem conſule mundum
Sacra dies Iani regibus illa fuit.

JANUARY V

Ovid, Book I. Fasti.

(Perhaps Dinckel is quoting from memory. The lines in Ovid Fasti, I. 315–316 read as follows: Institerint Nonae: missi tibi nubibus atris Signa dabunt imbres, exoirente Lyra.)

The Nones will give signs when the Lyre rises.
They will give signs that Cancer has set.

(The rising is heliacal, for the sun on this day was in the 20th deg. of ♑ and the Lyre was rising at Alexandria with the 15th deg. of ♏, which degree precedes the position of the sun in Capricornus; and in the morning, before the rising of the sun, the Lyre, previously obscured by the solar rays, again is visible.)

JANUARY VI.

Mantuanus, Bk. I. Fasti.

The sixth day conducting the Magi, as its splendor advanced through the high heavens, brought sights to be viewed with wonder by the whole world.

The Same.

A star glowing with strange brightness was coming from the East.

Josephus a Pinu. Eteostichoi.

You happened to be born in Hesse when the Lyre was visible in the tardy morning.

In the Same.

When the steed[13] of the son of Glaucus had begun to appear, thy poet, land of Hesse, was born.

Eobanus, Heroides, Bk. 3.

I was born on the night when the Lyre shone, and my birth was identical with its rising.

I do not speak falsely, consult the turning heavens. That day of January was sacred to the Kings.[14]

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[13] Pegasus.
[14] Three Magi.

Idem lib. Sylua.

Grata DEO *ſoli lyra tunc fulgebat in aſtris,*
Natali primum ſurgere viſa meo.
IAM *ter quinq; ierant á nato ſecula Chriſto,*
Annos deme tamen cum tribus inde decem.

Chytræus in Ianuario.

Reſpicies lapſas Titan vbi proxime nonas
Lux oritur, qua ſe trinus patefecit & vnus
De cœlo DEVS *omnipotens ſator vnicus orbis.*

Micyl. in Epicedio Eoba.

Ter quinq; exierant á nato ſecula Chriſto
Sublatis annis ſed quater inde tribus
Cum ſatus ille nouas partu proceſsit in auxas,
Lux fuit hæc nonis IDNE *dicata tuis.* Ibid.
Has ita naſcenti vires infudit ab ortu
Que noua cum niueo fulſit olore chelijs.

Albinus Mollerus Luſatius.

Emicat Andromedæ caput & ſua lora retexit,
Chriſtus adorandus rex reuerendus erit.
Fortunati Arabum reges ſua thura Sabæi
Debita de patria gente tributa ferunt.
Ortus eſt heliacus.
Mant.

THE SAME. BOOK OF THE SYLVAE.

The Lyre pleasing to the only God was at that time shining among the stars, seen to arise first on my natal day. Already thrice five centuries had passed since the birth of Christ, less thirteen years.

CHYTRAEUS IN JANUARY.

Thou shalt behold, Titan, the Nones passed, when next the day dawns, on which God, three in one, disclosed himself from heaven, the all-powerful, sole creator of the world.

MICYLLUS IN THE LAMENT FOR EOBANUS.

Thrice five centuries had passed since the birth of Christ, less 12 years, when that son entered by birth the air, new to him. This was the day dedicated to thy Nones, Janus.

IN THE SAME.

To him at his birth the star imparted these powers,—the star which shone afresh with the snowy Swan.

ALBINUS MOLLERUS LUSATIUS.

The head of Andromeda darts forth and has disclosed her reins. Christ must be adored as the awe-inspiring King. The fortunate Sabaean Kings of the Arabs bring their frankincense as tribute due from their race.

(The rising is heliacal.)

DIES IANVARII.

Mant. 1 Faſtor.

Sunt qui luce velint iſta primordia signis
Tradita mirificis, dum connubialia feſta
Exhilarans Chriſtus laticem mutauit Iaccho.

Idem Parthe. 1 lib. 3.

Cum ſidera capri
Linqueret Hydrophoro iuueni vicinus Apollo,
Caeligenam sobolem placido ſermone precata
Thetyos vt latices dulci mutaret Iacho. *(eſt,*
Albaq; purpureos aſſumeret vnda colores,
Ornaretq; nouo conuiuia ſancta liquore.

Chytraeus in Ianuar.

Tertia poſt nonas Isidoro ſacra refertur.

VII

Sabinus lib, 4. Eleg. 1.

Annua forte dies aderat, cum priſca biformem
Tybridis vrbs Ianum *deuenerata fuit.*

Chytræus in Ianuar.

VIII *Poſtera ſuccedens fixum ſibi nomen Erhardi*
vendicat.

Albinus Mollerus.

Inſtiterint venti & pluuiæ ſub nubibus atris
Effugiet viſus clara corona tuos
Deſcendit acronyce.

Ouidius

MANTUANUS, BOOK I. FASTI.

There are some who wish that on that day the beginning (of his miracles) had been imparted with wonderful signs, while Christ making glad the marriage feast changed the water into wine.

THE SAME, PARTHENICE, I. BK. 3.

When Apollo, near the youth[15] who carries the water, was leaving the constellation of Capricornus, the Mother of God with calm voice prayed her heaven-descended offspring that he would change the water into sweet wine, and would let the white water assume a purple color, and that he would furnish the sacred feast with the new wine.

JANUARY VII

CHYTRAEUS IN JANUARY

The third after the Nones is reckoned sacred to Isidorus.

SABINUS, BK. 4. ELEGY I.

By chance the annual day came, when the ancient city on the Tiber worshiped two-formed Janus.

JANUARY VIII.

CHYTRAEUS ON JANUARY.

The next day following claims the name attached to it of Erhardus.

ALBINUS MOLLERUS.

If winds and rains approach under black clouds, the bright Crown will vanish from your view.

(It sets acronycally.)

[15] Aquarius.

DIES IANVARII.

IX

Ouidius I. Faſtor.

Quattuor adde dies ductis ex ordine Nonis
Ianus Agonali luce piandus erit

Idem.

Interea Delphin clarum ſuper æthera ſidus
Tollitur, & patrijs exerit ora vadis.

Id eſt, 9 Idus Ianuarij Delphin ἡλιακῶς oritur cum 19 gradu. Quare antecedit mane ortum ſolis integro ferè ſigno. Freigi.

Chytræus.

Prima nocte tibi ſimul é regione ſub vndas
Aurea Dicteæ deſcendit ſtella coronæ.

Eſt occaſus veſpertinus.

Ouidius I. Faſtor.

X *Poſtera lux hyemem medio diſcrimine ſignat,*
Aequaq; præteritæ quæ ſuperabit, erit.

Philip, Iunius & Freigius huc reponunt.

Mantuan, I. Faſtor.

Iam gelidi decimo Iani Titane reuerſo.

Chytræus.

Nunc etia Engonaſis ſummo caput æquore tingit

Occaſus eſt veſpertinus, cum 29. g ♌.

Ouid, I. Faſtor.

Proxima.

JANUARY IX

Ovid, Book I. Fasti.[16]

Add four days to the Nones reckoned in due course: Janus must be worshiped on the day of the Agonalia.

The Same.[17]

In the meantime the bright constellation of the Dolphin rises into the sky, and thrusts out its face from its native waves.

(That is, nine days before the Ides of January the Dolphin rises heliacally with 19 deg. Therefore, it precedes the rising of the sun in the morning by almost one whole degree. Freigius.)

Chytraeus.

In the evening at the same time, you note, the bright star of the Cretan Crown sinks at the opposite point beneath the waters.

(The setting is in the evening.)

JANUARY X.

Ovid, Bk. I. Fasti.[18]

The next day marks the dividing point of winter; what remains will equal that which has passed.

(Philip,[19] Junius,[20] and Freigius[21] reckon it to this point.)

Mantuanus, Book I. Fasti.

Now when the day had returned on the tenth of cold January.

Chytraeus.

Now also Engonasis[22] wets his head in the surface of the sea.

(The setting is in the evening with the 29th deg. of ♑.

Ovid, Book I. Fasti.[23]

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[16] I. 317–318.
[17] I. 457–458.
[18] I. 459–460.
[19] Philip Melanchthon, frequently referred to in this book simply as Philip.
[20] Hadrianus Junius (Adriaan de Jonghe) 1511-75, noted Dutch scholar. See Gudeman, Outlines of History of Classical Philology. 3d Ed. p. 56.
[21] John Thomas Freige of Freyburg in Breisgau, author and commentator, died 1583.
[22] The Kneelers, a constellation.
[23] I. 461–464.

DIES IANVARII.

Proxima proſpiciet Titono aurora relicto
XI *Arcadiæ ſacrum pontificale deæ.*
Te quoq; lux eadem Turni ſoror æde recepit,
Hic vbi virginea bampus obitur aqua.

Chytræus in Ianuario.

Nunc præſepe etiam geminiq; oriuntur aſelli
Ortus eſt veſpertinus qui hoc die accidit cum G. o ♒ M. 28 ὄνος βόρειος vero cum 28 G. 24 M. ♌ aſcendit. ὄνος νότιος cum 1 G. 43 M. ♒

Idem.

Hic vbi transierit Capricorno Phœbus abacto,
Iam Ganymedæis ſeſe profundere lymphis
Gaudet, & inuerſum conturbat aquarius annum,
Et breuis ante dies tota iam longior hora eſt,

Chytræus.

XII *Anteit adiunctas Iani qui Lucifer idus,*
Lethalis proauo eſſe tuo pulcerrimé regum
Rex, regumq; pater Maxæmyliane notatur.

Eteoſt.

Suſcepit Cynthij Troianus plauſtra miniſter,
Alciate has ponis carnis vt exuuias

C. vrſinus Velius lib. 1. Syl. in Epitaphio Maximiliani.

Et

Aurora, leaving Tithonus, on the next day will look forward to a high festival in honor of the Arcadian Goddess. The same day has also received thee, sister of Turnus, in thy temple, here where the Campus is met by the waters of the Virgin.[24]

JANUARY XI.

Chytraeus on January.

Now also the twin Asses rise from their stall.

(The rising is in the evening, which takes place on this day with 0 deg., 28 min. of ♒. The northern Ass rises with 28 deg. 24 min. of ♌. The southern Ass rises with 1 deg. 43 min. of ♒.)

The Same.

After passing this point and driving away the Goat, Phoebus now rejoices to plunge into the waters of Ganymedes, and Aquarius disturbs the recurring year, and the day, short before, is now a whole hour longer.

JANUARY XII.

Chytraeus.

The day which precedes the near-by Ides of January is marked as being fatal to your great-grandfather, O Maxaemilian, most illustrious king of kings, and father of kings.

Eteostichoi.

The Trojan attendant[25] received the car of Apollo when you laid aside this clothing of flesh, Alciatus.

C. Ursinus Velius, Book I of the Silvae in the Funeral Oration of Maximilian.

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[24] Aqueduct entering Rome from the N.

[25] Ganymedes.

DIES IANVARII.

Et quoties annos aperit per tempora Ianus
Infignis gemino vultu, cum lampada ſolis
Accipit Hydrochoos, magno funesta ſit orbi
Iſta, ſit atra dies.

Ouidius I, Faſtor.

XIII *Idibus in magni caſtus Iouis æde ſacerdos*
Semimaris flammis viſcera libat ouis.
Redditaq; eſt omnis populo prouincia noſtro,
Et tuus Auguſto nomine dictus auus,
Phil. Melanth. Hoc die Octauio venienti in vrbem eſt tributa appellatio Auguſti, quo deuicta Cleopatra, tres triumphos egit triduo, vnum ex Illyrico, alterum ex Actiaca victoria, tertium ex Cleopatra.

Man. I. Faſtor.

Tertia poſt decimam Iani cum frigida tellus
Sub niue dormiret. Idem.
Cum Ianus gelidas iam perueniſſet ad idus.

Bruno Seidel. lib. 2. Ele. 2.

Miſerat algentem Phœbum capricornus ad vr-
vt faceret curſus à ſtatione ſuos. (*nam.*
Leucorea celebri ſum quando ex vrbe profectus
Albis vbi niuei littora montis adit.

Ouidius I. Faſtorum.

Reſpiciet

As often as Janus, remarkable because of his double face, in the course of time opens the year, when Hydrochoos[26] receives the torch of the sun, a dark, a dismal day comes upon the whole world.

JANUARY XIII

Ovid, Book I. Fasti.[27]

On the Ides the pure priest in the temple of Jupiter offers to the flames the vitals of the wether sheep, and every province is returned to our people, and thy grandfather is called by the name Augustus.[28]

(Philip Melanchthon. The title of Augustus on this day was given to Octavius on entering the city, who after conquering Cleopatra, celebrated three triumphs in three days, one because of Illyricum, the second because of his victory at Actium, and the third because of his victory over Cleopatra.)

Mantuanus, Book I. Fasti.

The third after the tenth of January when the cold earth was sleeping under the snow.

The Same.

When Janus had already reached the cold Ides.

Bruno Seidelius, Book 2, Eleg. 2.

Capricornus had sent cold Phoebus on his way towards the Urn, in order that he might accomplish his course from its starting point, when I set forth from the famous town of Wittenberg, where the Elbe approaches the regions of the snow-white mountain.

JANUARY XV.

Ovid, Book I. Fasti.[29]

[26] Aquarius.
[27] Book I, 587–590.
[28] So called in 27 B.C., although he conquered Cleopatra in 31 B.C.
[29] I, 616–617.

DIES IANVARII.

Reſpiciet Titan *actas vbi tertius idus*
XV *Fient* Parrhasiæ *ſacra relata* Deæ,
Carmetalia á matribusfamilias celebrabantur 18. cal. Febru. lunius & Freigius.

Man. I. Faſtor.

Quindecies Ianus *reuocarat ab æquore ſolem*

M. Chriſtoph. VVinnerus.

Namq; vbi principium Ianus *reſeraverit anni,*
Et veſpertino Procyon *aſcenderit ortu*
Vrbs Gothana *diem iuueni celebrabit honorum,*

Man. I. Faſtor.

Poſt *decimam* Iani *lucem, tum ſextus in altum*
XVI *Sol abiens, cæli ſummum conſcenderat axem.*

Sab. lib. 4. El. 2.

Tertia poſt actas Iani *lux venerat idus,*
Quam tulerat fuſcis lucifer ortus equis.

Verg. 3, Georg.

Cum frigidus olim
Iam *cadit, extremoq; irrorat aquarius anno.*

Eteoſt

Sole ſuos thalamos, Procyon, *repetente leuatur*
Hoc fato raperis Calue *vt ab vrbe* Fabi
Vt

When the third Titan[30] shall look back at the past Ides, the sacred rites of the Parrhasian goddess[31] will be repeated.

(The Carmentalia were celebrated by the matrons January 15th, Junius and Freigius.)

MANTUANUS, BOOK I. FASTI.

Fifteen times Janus had called back the sun from the sea.

M. CHRISTOPHORUS WINNERUS.

For when Janus shall have opened the year and Procyon mounted in an evening rising, the city of Gotha will celebrate a day of honors to the youth.

JANUARY XVI.

MANTUANUS, BOOK I. FASTI.

After the tenth day of January, then the sixth sun departing for the deep had mounted the highest point of the sky.

SABINUS, BOOK 4, ELEGY 2.

The third day had come after the Ides had passed, which Lucifer rising with his tawny steeds had brought.

VERGIL, BOOK 3, OF THE GEORGICS.[32]

At the time when cold Aquarius[33] is now setting and sprinkles the departing year.

ETEOSTICHOI.

Procyon rises as the sun again seeks his resting place, when thou, Calvus, art snatched away by this fate from the city of Fabius.

---

[30] Titan or god of the sun here means the day.

[31] The goddess is Carmenta; Parrhasian, *i. e.*, Arcadian.

[32] III. 303–304.

[33] Aquarius sets in February, which is the rainy season and marks the end of the old Roman year.

DIES IANVARII.

Eteoſt

Vt Procyon pelagus Titane cadente reliquit
Saxonis es princeps Ian Friderice ſatus.

Ouidius I. Faſtorum

Porrima placatur, poſtuentaq; ſiue ſorores
Siue fugæ comites, Mœnali diua tuæ.
Altera, quod porro fuerat, ceciniſſe putatur:
Altera, venturum poſtmodo quicquid erat.
Candida te niueo poſuit lux proxima templo,
Qua fert ſublimes alta moneta gradus.

Excellum Iunonis monetæ templum proſitum. Iunius & Freigius.

Hoc die & concordiæ ædes à Furio extructæ, Verſus vide I. Faſtorum.

Ouidius I. Faſtorum.

XVII *Hæc vbi transierit, capricorno Phœbe relicto*
Per iuuenis curres ſigna regentis aquas.

Man. I. Faſtor.

Septima poſt decimam torpentis frigora Iani.
Iam cecinit mediam volucris titania noctem
Et leo decedens ſummo declinat Olympo,
Eſt occaſus coſmicus.

Ibidem.

Pergite iam totus Chiron ſurrexit ab vndis,
Incipit

ETEOSTICHOI.

When Procyon, as the Titan set, left the sea, thou was born a prince of Saxony, Johannes Fridericus.[34]

OVID, BOOK I. FASTI.[35]

The goddess of the past is worshiped, also the goddess of the future, whether sisters, or companions of thy flight, Arcadian goddess.[36] The first is thought to have sung of what had been in the past, the other, of what was to follow. Shining white goddess,[37] the next day placed thee in thy snow-white temple, where the lofty Moneta rears her steps on high.

(The temple of Juno Moneta was placed on high ground: Junius and Freigius.)

(On this day the temple of Concord[38] also was reared by Furius. See the verses in Book I of the Fasti.[39]

JANUARY XVII.

OVID, BOOK I. FASTI.[40]

When these times shall have passed, thou,[41] leaving Capricornus behind wilt run through the sign of the youth[42] carrying water.

MANTUANUS, BOOK I. FASTI.

The seventh after the tenth is the cold season of the benumbed Janus. Already the swift Titania[43] has announced midnight, and Leo departing declines from the top of Olympus.

(The setting is cosmical.)

IN THE SAME.

Hasten, already all of Chiron has risen from the waves,

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[34] Surnamed the magnanimous, was elector of Saxony, 1532–1547.

[35] I. 633–638.

[36] Carmentis, Roman Goddess of Prophecy, came from Arcadia to Latium.

[37] Concord.

[38] The temple of Juno Moneta was on the Capitoline Hill, and the temple of Concord was west of the Forum at the foot of the Capitoline.

[39] I. 641–642.

[40] I. 651–652.

[41] Phoebus.

[42] Aquarius.

[43] Poetic for Moon.

DIES IANVARII.

Incipit apparere caper, iam lucifer altus
Aſtra fugat, vicina dies albeſcit ab ortu.
Ortus coſmicus eſt & ſigna ſibi ordine ſucccdentia coniungit. Ibidem
Præcipitat cancer, gelidis iam terminus vmbris.
Eſt occaſus coſmicus.

Chytræus.

Sextus ab vndecima pulſa qui nocte redibit
Lucifer, ætheris Antoni te intulit oris
Eximia pietate ſenem.

I. A. P. Eteoſtichon.

Excedit viuis vt Scanderbegius Heros
Heſperius procyon exerit axe caput

M. Iohan. Gallus de ſuo natali.

Dardanio natus Ganymedes Troe, per vnam
Hebdomadam, miſto nectare, fudit aquas
Rurſus & Antonij lux, bis tria luſtra retrorſum
Quæ tulit ex vtero me genitricis, adeſt.

XVIII

Chytræus.

XIX *Nona ſequens decimam geminas celebrare foro-*
Te Mariam Marthamq; iubet. (*res*

Capricornus has begun to appear, already lofty Lucifer puts to flight the stars, the coming day whitens in the east.

(The rising is cosmical and unites with it in order the succeeding signs.)

IN THE SAME.

The Crab hastens to set, an end at length to the cold darkness.

(The setting is cosmical.)

CHYTRAEUS.

The Lucifer, who will return rises for the sixth time, after the eleventh night has been put to flight, carried off to the eternal shores, thee, Antonius,[44] an aged man of exceptional piety.

JOSEPHUS A PINU, ETEOSTICHOI.

When the Scanderbegian[45] hero departed from among the living, Procyon in the west thrusts out his head from the sky.

M. JOHANNES GALLUS CONCERNING HIS OWN BIRTHDAY.

Ganymedes, sprung from Dardanian Tros, for one week has poured his water with mingled nectar, and again the day of Antonius is present, which twice three lustra back ago took me from my mother's womb.

JANUARY XVIII.

JANUARY XIX.

CHYTRAEUS.

The ninth following the tenth bids thee celebrate the two sisters, Mary and Martha.[46]

---

[44] Saint Anthony, the founder of monasticism, was born at Coma in Egypt, 251 A. D. He died in 356.

[45] Scanderberg was the Turkish name of George Castriota, an Albanian prince, who inflicted many defeats on the Turks. He died in 1467.

[46] The sisters of Lazarus mentioned in the New Testament.

DIES IANVARII.

Cordus in expiatorio.

Tu quoq; ſpiculifer properum fer athleta leua-
Cuius agunt feſtum craſtina ſacra diem. (men

Man. I. Faſtor.

XX *Ad ſacrum ſolenne dies vigeſima quando.*

Chytræus.

Hanc geminis ſacrata dies vigeſima ſanctis
Subſequitur.

Man. I. Faſtor.

XXI Lux Agnetis adeſt Iani vigeſima prima.

Chytræus.

Poſt idus octaua dies te nobilis Hagne
Oenotrias *inter celebrem laudare puellas*
Læta ſolet, &c.

Man. I. Faſtor.

XXII *Cum nox altiſsima crebris*
Ignibus arderet Nemeæq; *aſcenderet aſtrum.*

Ouidius I. Faſtorum.

XXIII Septimus *binc oriens cum ſe demiſerit undis*
Fulgebit *toto iam lyra nulla polo*
Eſt hic controucrſia, Philip, in Annot. Ouidij

CORDUS ON THE ATONEMENT

Thou also, bearer of arrows,[47] bring quick aid, our champion, whose festival on the morrow renders the day sacred.

JANUARY XX.

MANTUANUS, BK. I. FASTI.

When the twentieth day to the solemn feast.

CHYTRAEUS.

This day is followed by the twentieth sacred to two saints.[48]

JANUARY XXI.

MANTUANUS, BK. I. FASTI.

The day of St. Agnes is at hand, the 21st of January.

CHYTRAEUS.

The eighth day after the Ides is wont joyfully to praise thee, noble Agnes,[49] noted among Oenotrian maids.

JANUARY XXII.

MANTUANUS, BK. I. FASTI.

When the depth of night was glowing with many stars and the constellation of Nemea[50] was rising.

JANUARY XXIII.

OVID, BK. I. FASTI.[51]

When the sun rising seventh after this shall have sunk in the waves, no Lyre[52] will shine in the whole heavens.

(Here there is a matter of dispute. Philip in his Annotations

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[47] St. Sebastian.
[48] Fabian and Sebastian, Christian martyrs.
[49] A Christian maiden of Rome, who suffered martyrdom in the Diocletian persecution.
[50] Constellation of Leo.
[51] Bk. I. 653–654.
[52] Evening setting of Lyra.

DIES IANVARII.

Ouidij occaſum acronycum intelligit. VVinthemius & Commentator Sacrobuſti heliacum. Sed D. Iohan. Freigii verba hæc ſunt: Occidit veſperi ἡλιακῶς & ἀκρονυχῶς quando ſcilicet cum ſole ſtella ſub horizontem delabitua: Columella enim inquit II. cal. Februe. Lyra occidit veſperi. Occidit autem hic pro parte, ſcilicet nona ſtella, initio 2. lib. occidit tota.

Ouidius I. Faſtor.

XXIIII *Sydere ab hoc ignis, venienti nocte* Leonis
Qui micat in medio pectore, merſus erit.
Id eſt, Leo media parte occiderit, media parte aquarius ortus fuerit, vterq; κοσμικῶς

Man. I. Faſtor.

XXV *Sacra dies magno vigeſima quinta* Magiſtro,
Qui docuit gentes, qui regna per omnia Chriſtum
Tranſtulit, atq; *fidem muris circumdedit altis.*

Albinus Mollerus.

XXVI *Conficietq; dies vario turbidine mixtos*
Paule tuos oriens nocte ſequente canis

on Ovid understands an acronycal setting; Winshemius and Commentator of Sacrobustum, a heliacal. But the following are the words of D. John Freigius: It sets in the evening heliacally, and acronycally when the constellation is about to set with the sun beneath the horizon. For Columella says that two days before the February Calends the Lyre sets in the evening. Moreover it sets at this point partially, while the ninth star, in the beginning of Bk. II, sets completely.)

JANUARY XXIV.

Ovid, Bk. I. Fasti.[53]

On the night coming after this constellation the fire of the Lion,[54] which shines in the middle of his breast, will set.

(That is, the Lion will have set at its midpoint and Aquarius will have risen at its midpoint. Both cosmically.)

JANUARY XXV.

Mantuanus, Bk. I. Fasti.

The twenty-fifth day is sacred to the great Master,[55] who taught the nations, who carried Christ through all kingdoms, and built lofty walls around the faith.

JANUARY XXVI.

Albinus Mollerus.

The Dog star rising on the following night will complete thy days, Paul, fraught with varied strife.

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[53] I. 655–656.
[54] Regulus. Morning setting of Regulus.
[55] St. Paul.

DIES IANVARII.

I. A. P. Eteoiſtchon.

Angliacus rex æthereas vbi deſerit auras
Icaria exoritur ſole cadente canis.
Sirius oritur veſperi.

Chytræus

Nunc ille in cælo longè fulgentior igne
XXVII *caſtoreo micat, occiduis qui mergitur vndis*
amne nouo
Occaſus eſtmatutinus.

Ouidius I. Faſtor.

At quæ venturas præcedit ſexta calendas
Hæc *ſunt* Ledæis *templa dicata deis.*
Id eſt, Caſtori & Polluci Lædæ filijs quibus proximum fuit templum Iulij Cæſaris, vt Ouid lib. 2 de Ponto, & Domitiani, vt Martial. lib. 9. D. Ioh. Freigius.

Lotich. lib. 4. Eleg. 2.

XXVIII *Iam mortis propé tempus erat, volucerq; ſilenti*
Pegaſus Heſperias *nocte ſubibat aquas.*
Pegaſus, vnde ſacri latices Aganippidos *vndæ*
Vatis, & occaſus ſideris vnus erat.
Loquitur de obitu Micylli. Eſt autem occaſus coſmicus.

Stigelius lib. 3.

Iamq;

JOSEPHUS A PINU. ETEOSTICHOI.

When the English King[56] left the air above, the Icarian Dog rose at the setting of the sun.

(Sirius rises in the evening.)

JANUARY XXVII.

CHYTRAEUS.

Now he shines far and wide in the sky more brilliant than the fire of Castor, who sets in the western waters in the new stream.

(The setting is in the morning.)

OVID, BK. I. FASTI.[57]

On this day, the sixth before the approaching Calends, the temple was dedicated to the gods, sons of Leda.

(That is, to Castor and Pollux, sons of Leda, next to whom was the temple of Julius Caesar; according to Ovid, Bk. 2 de Ponto; and of Domitian, according to Martial, Bk. 9. D. John Freigius.)

JANUARY XXVIII.

LOTICHIUS, BK. 4. ELEG. 2.

Now the time of his death was near, and swift Pegasus in the silent night was drawing near to the western waves—Pegasus, whence came the sacred waters of the Muses' spring. The setting of the star and death of the bard were at the same time.

(He is speaking about the death of Micyllus. Moreover the setting is cosmical.)

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[56] Henry VIII died Jan. 28, 1547.
[57] I. 705–706.

DIES IANVARII.

XXIX *Iamq; dies diui vigesima nona bifrontis*
Lumen ab Eois *orta leuabat aquis.*
Et *bené ſi cœli labentia ſigna notaui*
Acquoreus patrias Delphin *adibat aquas.*

Chytræus.

Paucisq; *aquilæ poſt ſigna diebus*
Heſperijs condentur aquis,
Occaſus veſpertinus eſt.

Man. I. Faſtor.

Producente diem Phœbo, *gelidamq; fugante*
Ex aſtris hyemem, fert annua feſta Cyrillus
Vrbis Alexandri *paſtor, &c.*

Ouidius I. Faſtorum.

XXX Ipſum *nos carmen deduxit pacis ad aras,*
Hæc erit á menſis fine ſecunda dies

M. Iohan. Gallus. Erford.

Candida lux ortur Iani *penultima, nobis*
Chriſte *fauere* DEVS, *nec procul esse velis.*

XXXI

JANUARY XXIX.

STIGELIUS, BK. 3.

And now the twenty-ninth day of the two-faced god was lifting its torch as it rose from the eastern waves. And if I have correctly marked the setting signs in the sky, the Dolphin of the seas was approaching his native waters.

CHYTRAEUS.

And a few days later the sign of the Eagle will set in the western waves.

(The setting is in the evening.)

MANTUANUS, BK. I. FASTI.

As Phoebus brings in the day and puts to flight cold winter from the stars, Cyril,[58] pastor of the City of Alexander, has his annual feast.

JANUARY XXX.

OVID, BK. I. FASTI.[59]

My poetic theme itself has led us to the Altar of Peace. This will be the second day from the end of the month.

M. JOHN GALLUS, OF ERFURT.

The bright day dawns, next to the last of January. Graciously save us, Christ our God, and be not far from us.

JANUARY XXXI.

[58] Cyril, patriarch of Alexandria, was born in Alexandria and died there in 444.
[59] I. 709–710.

[Pages 27b–137, containing the poetic selections for the rest of the year and the Appendix, are omitted in the translation.]

To the Reader:

Come hither, studious devotee of the Muses, and whosoever-thou art who cherishest their sacred thresholds. Hither, I say, direct thy steps with quick pace, and receive a new book with grateful mind, which Dinckel now offers under happy auspices and desires thee to use, although a thousand labors press upon him to be performed which his home and his faithful care of the school impose; for scarcely does Aurora rise after scattering the shades, in order that the coming light may restore the desired day, when a studious band of boys enters his house, and comes in a throng to be taught. He warns these, while teaching them to know the good, that all that he has well taught must be put in practice with equal care. Then making frequent visits to the Sacred College of Augustinus he does with a like zeal what is to be done. Moreover the higher school hears this same man treating the sounds of the Hebrew tongue with the greatest skill. Of logic also he teaches the rules, and shows the need for them. From this come influence and honor. Although these duties and more Dinckel knows must be performed by him in their regular course, yet he does not for this reason allow his private work to suffer of which he has made a good beginning. For he peruses the works of ancient poets and turns the pages which modern poets have written. He carefully examines what profane writers have composed and also what holy men have sung prophetically. He extracts and ingeniously binds into one packet all that he perceives pertinent to thy studies. In the same way the mothers of honey, offspring of Hybla,[1] are wont in early spring to fly through the fields when, eager for the juice, they are drawn to the different plants, and carefully seek flowery spots, whence returning they carry home their gains, commensurate with their labor, to be stored away in the hollow cells. Or as tender maid wandering over the green meadows eagerly gathers the wealth of the fields and converts her spoil to girlish use so that a plaited wreath may adorn her golden head. So also Dinckel wandering through the flowing gardens of the Muses collects from them the vernal roses. He collects them, I say, and ar-

[1] Town in Sicily famous for its honey.

ranges them beautifully, and causes them to cast their fragrance abroad. I am speaking of the motions of the stars varying in season, their rosy risings and dark settings, which historians and poets frequently employed, as is proved by their living descendants. A knowledge of these matters the painstaking care of Dinckel will give thee, provided thou art blessed with a teachable ear. If thou wilt not thank him with a sincere heart, thou wilt deserve to be called an ungrateful Cuckoo.[2]

M. Henricus Gallus,
Pastor of the Church of God
which is in Carisplebia of the Thuringians.

[The next two pages are omitted.]

At Erfurt

John Pistorius with his own types printed and finished (this book) in the year[3] of our Lord who will aid his servant, on the eighteenth day of July, when Canicula, otherwise called Procyon, rises in the morning.

[2] Lazy husbandman who defers the pruning of his vines until the cuckoo comes.
[3] Chronogram for 1580.

Translator's Appendix

This Appendix contains the names of all the authors quoted in this book with short biographical notes on such of the later writers as could be identified. The days of the month on which each author is quoted are given, and a list of his works, cited by title in this book, is appended. If an author is quoted more than once on a given date, a number above the date indicates the number of times. It is to be noted, however, that Dinckel is not always correct in stating the authorship of the selections. References to the Author's Appendix are by page numbers.

Becker, Henricus. Sept. 2.

Bocerus, John Boedeker or Boker, German poet, born 1525. Jan. 1; Sept. 12; Nov. 16. App. 121, 128b, 137.

Bonifacius, Bernardius of Naples, 16th Century poet. Jan. 13.

Camerarius, Joachimus, born at Bamberg, 1500. *Hodaeporicum*, *Tristia*. Apr. 12; July 22; Oct. 1. App. 114, 120b.

Carion, Johannes E., teacher of Mathematics and Astrology, born at Bietigheim, 1499. *Eteostichoi*. Sept. 26.

Celtes, Conrad, born at Wipfeld bei Schweinfurt 1459. *Epodi*. App. 120b.

Chytraeus. Nathan Kochaff, German poet, born 1543. *Fasti*, *Iter Romanum*. Jan. 1, 4, 6, 7, 8, 9, 10, 11,[2] 12, 17, 19, 20, 21, 27, 29; Feb. 3, 5, 6, 10, 14, 16, 18, 19, 22, 24[3]; Mar. 1, 2, 3, 4,[2] 6, 7, 10, 11,[2] 12, 13, 14, 15,[2] 16, 17, 18, 20, 21, 22, 23, 25, 26, 27, 28, 31; Apr. 1, 3, 4, 10, 11, 13, 14, 17, 20 21, 23, 26, 27; May 1, 3, 5, 6, 7, 10, 12,[2] 16, 17, 22,[2] 23, 25, 26, 29[2]; June 3, 5, 6, 8, 11, 15, 19, 21, 24,[2] 26, 27, 28; July 1, 2, 3, 4, 7, 8, 11, 14, 15, 17, 18, 20, 22, 24, 28, 31; Sept. 7, 9; Dec. 25. App. 114, 119b,[2] 120, 121b,[2] 122,[3] 123,[5] 123b.

Cimber Andreas Lymnicius. *Hodaeporicum*. May 18.

Claius, Johannes. Probably the Henricus Clajus or Clay, German philologist given in Jöcher's Lexicon under this name. Sept. 18.

Claudianus. Nov. 3.

Claudius. *Itinerarium*. Nov. 7.

Cordus, Enricus, German poet and physician, born at Simethshausen in Hesse, 1486. *Expiatorium*, *Eclogae*. *Epigrammata*. Jan. 2, 19; May 22; Oct. 4. App. 135b.

Cropacius, Caspar, born in Pilsen, Bohemia, died 1580. In *Corona Poetica*. July 12.

Crucius. Probably the Crucius who was professor of Greek at Tubingen, born 1526. Aug. 5. App. 125, 131b.

Dinckelius, Johannes, 16th Century poet, taught in the Academy of Erfurt. Feb. 7, 10; Mar. 19; May 4; June 19; Aug. 6; Sept. 13; Oct. 18; Nov. 20.

Eberus, Paul, born at Kitzingen 1511. *Eteostichoi.* Sept. 26.

Egidius, Berlisaeus. Feb. 2, 8, 12; Apr. 20; May 11; June 14; Sept. 5, 20; Nov. 29; Dec. 10.

Eobanus, Helius Eobanus Hessus, poet and German historian, born at Bockendorf (Hesse) in 1488. *Epistolae, Heroides, Sylvae.* Jan. 6[2]; Feb. 10, 13; Mar. 10; Apr. 6; July 6, 10; Oct. 14, 15; Nov. 12; Dec. 11, 14. App. 118b, 119b, 120,[3] 120b,[2] 121,[3] 121b,[2] 123,[3] 123b,[2] 125b, 127,[2] 129,[2] 131b,[2] 132,[2] 136, 136b, 137.[5]

Fabricius, Georgius Goldschmid, born at Chemnitz, 1516. *Odae, Iter Argentinense, Iter Neapolitanum, Iter Pata., Iter Argentorat.* May 28; Oct. 19, 31. App. 120b, 131, 132b.[2]

Franciscus, Johannes, physician and poet, born at Ripen, Denmark, 1532. Feb. 8, 15; Mar. 1. App. 128, 131b, 135b.

Fraxineus, Johannes. Oct. 16.

Gallus, Henricus. Aug. 23.

Gallus, Johannes, born at Erfurt, died 1587. Jan. 17, 30; Oct. 18, 26.

Helmboldus, Ludovicus, born at Muhlhausen in Thuringia, 1532, schoolman and poet. In *Strena Scholastica.* Jan. 1; Dec. 14.[2] App. 121b, 124.

Hesiod, Ἔργα Καὶ Ἡμέραι. Mar. 8; June 2.[2]

Homer. *Ilias.* Aug. 12.

Horace. *Epodi, Odae, Satyrae.* Feb. 20; Apr. 13; July 3; Dec. 5. App. 122.

Josephus a Pinu. *Eteostichoi.* Jan. 2, 6,[2] 12, 16,[2] 17, 26; Feb. 4, 16, 21; Mar. 9, 16, 17, 21; Apr. 3, 5, 8, 19, 20, 23, 25; May 5, 7, 13, 17, 21, 27; June 4,[2] 7, 22, 24; July 11, 14, 15, 31; Aug. 1,[2] 3, 4, 8, 10, 19, 20, 26, 29, 31; Sept. 8, 11, 12, 25; Oct. 3, 5, 9, 17, 20, 24, 27; Nov. 4, 8, 10, 13, 14, 23, 24; Dec. 8,[2] 9, 13,[2] 14, 20, 22, 26.

Juvencus. App. 127, 131, 133b.[2]

Loticius, Petrus, born at Schlüchtern, 1528. *Elegeiae, Carmina.* Jan. 28; Feb. 9, 16; Mar. 11; July 12[2]; Aug. 13; Oct. 21; Nov. 2, 10; Dec. 13. App. 119.[2]

Lucan, Jan. 1; Mar. 4, 24; June 16; Sept. 12, 24. App. 124b, 125b, 126b,[2] 129b,[2] 130, 134, 135,[2] 136, 136b.

Manilius. Feb. 2; Mar. 7, 12, 18; Apr. 1; June 12; July 18; Aug. 17; Sept. 3, 13; Dec. 12; App. 110, 112,[2] 112b, 113, 114b.

Mantuanus, Baptista Spagnolo, Italian poet, born at Mantua, 1448. *Fasti, Georgius, Parthenice, Sylvae.* Jan. 1,[2] 2, 6,[4] 10, 13, 15, 16, 17,[3] 20, 21, 22, 25, 29; Feb. 1, 2,[2] 3, 5, 9, 12, 15, 22,[2] 24; Mar. 1, 11,[2] 13, 15, 19, 25; Apr. 1, 3, 11, 16, 22, 25; May 1, 2, 7, 8, 10, 12, 22,[2] 25; June 1, 11, 12,[2] 14, 19, 24, 29; July 1, 2, 12, 17, 21, 25,[2] 26, 29, 30; Aug. 1, 6, 10,[3] 14, 15,[2] 20, 21,

24, 25, 26, 28, 29; Sept. 1, 8,[2] 14, 15, 17, 21, 22, 23, 25, 27, 28, 29, 30; Oct. 9, 16, 18, 28; Nov. 1,[2] 6, 11, 21, 22,24, 25, 30; Dec. 4, 6, 8, 13, 16, 21, 25, 26, 27, 28, 29, 31. App. 110b,[2] 113, 114, 115b, 116b, 119b, 121, 122b,[2] 124b, 125b, 126b, 127, 129, 130,[2] 130b, 131, 132b,133,[2] 134,[2] 134b, 135, 136b.[2]

Martial. *Epigrammata.* Oct. 15.

Melelanchthon, Philip, well-known scholar and reformer of the 16th Century. Apr. 7[2]; Nov. 10.

Melissus, Paulus, born at Mebrichstadt, 1539. *Spinae, Schediasmata,* In *Calliope.* May 1; Oct. 7; Nov. 19; Dec. 20,[2] 31. App. 122.

Micyllus, Jacobus, poet, born in Strasbourg, 1503. *Epicedium Eobani, Sylvae.* Jan. 6; Apr. 18, 25, 28; Oct. 11, 13, 27.App. 119b, 120,[4] 120b, 121,[2] 123b,[2] 124,[2] 128,[2] 128b, 129b,[2] 130b, 131, 131b[2], 133,[2] 133b,[2] 134b.

Mollerus, Albinus Lusatius. Albin Moller, preacher at Staupitz in Brandenburg; a great astronomer of his time; published a catechism and hymn-book in 1574; described the comet of 1604 in a treatise published at Eisleben, 1605. *Elegeiae.* Jan. 6, 8, 26; Feb. 2, 8, 18, 24[2]; Mar. 11, 12, 24, 25, 27; Apr. 19, 24; May 6, 21; June 8, 12, 24, 29; July 8, 18, 30; Aug. 11, 18,24; Sept. 21, 24; Oct. 2, 12, 21, 25, 28; Nov. 5,[2] 25; Dec. 2, 21, 25.

Mollerus, Henricus Mollerus Hessus, born 1528 at Witzenhausen. *Eteostichoi.* Apr. 19; July 8; Nov. 22; App. 122, 129.

Nennius, Gerhardus, poet and professor of Mathematics and Medicine, born at Scheidern on the Eifel, lived in the 16th Century. Nov. 22.[2]

Ovid. *Fasti, Epistulae Ex Ponto, Tristia, Metamorphoses.* Jan. 1,[3] 3, 5, 9,[2] 10,[2] 13, 15, 17, 23, 24, 27, 30; Feb. 1,[3] 2, 3, 5, 10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 23, 26, 27; Mar. 1, 3, 5, 6, 7, 8, 14, 15,[2] 16, 17, 18, 20, 22, 23, 25, 29, 31; Apr. 1, 2, 5, 6, 8, 9, 13, 14, 15, 17, 19, 20, 21, 23, 25, 28, 30; May 1,[2] 2, 3, 6, 9, 11, 13, 14, 15, 19, 20, 21, 24, 25, 26, 27; June 1,[3] 2, 4,[2] 5, 7, 8, 9, 10, 11, 12, 13, 15, 17, 18, 19, 20, 23, 24,[2] 27, 28, 30; Dec. 17. App. 108b, 119,[3] 119b,[2] 120, 122, 124, 127,[2] 127b,[2] 128,[3] 128b,[3] 129, 129b,[3] 132, 132b,[2] 133b, 135.

Paganus, Petrus, born at Wanfried in Hesse, 1550. In *Corona Poetica.* July 12.

Palingenius, Marcellus, Italian poet, born 1539. App. 108, 108b, 109,[2] 110, 110b, 112b,[3] 115, 116b, 117, 133b.

Politianus, Angelus (Angiolo de'Ambrosini of Monte Puliciano), 1454–98, Italian poet and scholar. Oct. 1.

Pontanus, Johannes, Italian poet, born 1426. *Urania, De Metheoris.* Mar. 11; Apr. 18; May 12; June 12[2]; Sept. 13; Dec. 17. App. 127b.

Propertius. *Elegeiae.* July 12. App. 127.

Sabinus, Georgius, poet and philologist, born in Brandenburg, 1508. *Elegeiae, Hodaeporicum.* Jan. 7; Feb. 6, 15; Mar. 12; Apr. 23; May 16; June 4, 13; July 1; Aug. 6, 16; Sept. 10, 16; Nov. 6,[2] 12; Dec. 25.[2] App. 118b, 119,

119b, 120, 121, 122, 122b, 125, 126b, 127, 127b,[2] 128, 128b, 129b, 130, 130b,[2] 131b,[2] 132b[2], 132,[3], 132b[6], 134, 134b, 135, 135b, 136.[2]

Sannazarius (Jacopo Sannazaro), Italian poet, born in Naples, 1458. His poem *De Partu Virginis* gained for him the name of the "Christian Vergil." App. 127, 134.

Schopperus, Schofferus, or Schefferus, Hartmanus, born at Neumark in the Palatinate, 1542. *Elegeiae.* Nov. 18, 19; Dec. 15,[2] App. 121b, 122.[2]

Sedulius. App. 120b, 133.

Seidelius Bruno, physician and professor at Erfurt. *Elegeiae, Epigrammata, Idyllia, Odae.* Jan. 13; Feb. 1; Apr. 10, 13; May 11, 22; Aug. 7; Sept. 29; Nov. 11; Dec. 7, 12, 25. App. 114, 126,[2] 127b, 128b.

Seidelius, Josias. *Elegeiae.* Apr. 3, 13; May 5. App. 119b, 121b.[2]

Siberus, Adamus, born at Schönau bei Zurckau, 1515. *Epigrammata.* App. 120b, 121b, 124.

Silius. App. 125, 129, 130, 130b, 132b, 133, 133b, 135,[2], 135b.[2]

Statius, *Sylvae, Thebais.* Jan. 4; Mar. 18; July 12,[3] 21; Dec. 1. App. 121b, 122b,[3] 128b, 131,[2] 133.

Stigelius, Johannes, born at Gotha, 1515. *De Conventu Smalkaldensi, Elegeiae, Epigrammata.* Jan. 29; Feb. 7; Mar. 10; Apr. 19; May 4, 9, 13, 31; June 1, 12; July 21; Aug. 1, 13; Oct. 20, 21, 25; Nov. 3, 9, 16; Dec. 1, 12, 14. App. 123b, 132, 137.[2]

Stimmelius, Christophorus, born in Frankfurt, 1525. Oct. 6.

Stolsius, Johann Stolz, court chaplain at Weimar, died before 1559. Feb. 18.

Stroza. Tito Vespasiano Strozzi, Italian poet, born 1422. *Erotica, Aeolostichon.* Jan. 1; Apr. 23; Dec. 13. App. 132, 134b.

Ulpius Frankerensis Frisius. Translator of Homer and Hesiod. Mar. 8; June 2[2]; Sept. 19; Oct. 10, 23.

Velius, Caspar Ursinus, poet and preacher, born 1493 at Schweidniss in Schlesten. *Sylvae.* Jan. 12; May 24.

Vergil. Georgica, *Aeneis, Culex.* Jan. 16; Apr. 12, 18; May 8; July 13; Sept. 4, 19, 24; Oct. 6, 22, 23[2]; Nov. 8. App. 109, 110b, 113, 118b, 119, 119b, 124b, 125,[3] 125b, 126b, 127b, 128,[3] 128b,[3] 129, 129b, 130,[3] 131,[3] 133, 133b, 134,[2] 134b,[3] 136.[3]

Wesenbecius, Petrus, the Younger, born in Antwerp; taught at Jena, etc. Feb. 5.

Winnerus, Christophorus, 16th Century poet, mathematician and physician, born at Grossen Lupnitz den Eisenach. Jan. 15; Aug. 15.

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